1:Williams E,G-5 (1923-1925) 1930
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the *huave*, a breast ornament of two circles of white shell. When Totoima's sister split up the people into tribes she allotted them various distinctive ornaments. To the Sauaha she gave the black feathers of the hornbill; to the Sangara the red feathers of *Ungaiavo*, *Orero*, and *Samba*; to the Aiga red-dyed betel spathe, *saima* (or small white cowrie) shells, and dog's teeth; and to the Yega the *tava* or palm-wood digging stick. The legend, of course, merely indicates that the men of these tribes show a modern preference for the articles named.

But these fashions are by no means exclusive, and perhaps the distinctions are little more real than those peculiarities of temper which are said to have come into being when the various peoples feasted on Totoima's body. In a version of the story given by an old Yema man the participants in the feast were mostly Waria people: the Bia and Mawai had eaten his legs, and were consequently speedy runners; the Yema themselves had eaten his entrails, and were therefore subject to stomachic disturbances which were the direct cause of a fierce temper; the Ono (?) had eaten his genitalia, and were highly erotic; the Jia had eaten froth or saliva, and therefore their language was unintelligible; the Gilita (who formerly occupied the present Binandele territory) had eaten his spleen, and were sullen men who used their spears more readily than their tongues; and the Berepo (i.e. the Aiga and other bush people of the Orokaiva) had eaten his head and mouth, and were therefore 'strong talkers', quarrelsome and abusive.[1]

(3) The eating of Totoima's body is generally made to account for nothing more than differences of dialect. There is a remarkable insistence in many renderings of the story upon the bubbles (*boro*), i.e. of froth, saliva, or grease, which in a manner not easily understood arose from the monster's body before or during cooking. In one version the refugees came flocking in when they heard of Totoima's death, and when they found him roasting or basting on the hot stones they fell to and lapped up the bubbles of scalding grease.

[1] In Wanida the story of Totoima is told of one Kokovaiko. *Vide* Chinnery and Beaver, *loc. cit.*, p. 161.